

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



THE

# AMBASSADOR OF MUSTAFA ﷺ'S KINGDOM

A translation of *Saltanate Mustafa ﷺ* Ka Safeer

A beautiful bouquet of rare insights into the life  
and legacy of Muballighe Islam

Allamah Shah Abdul Aleem Siddiqi Meeruthi



Book Authored by MUFTI NASEEM ASHRAF HABIBI



# AMBASSADOR OF MUSTAFA ﷺ'S KINGDOM

**Muballighe-Islam, Allamah Shah Abdul Aleem Siddiqi  
Meeruthi Alaihir Rahmah war Ridwan**

**Selected Life Events and Notable Services**

## AUTHOR

Allamah Mufti Naseem Ashraf Habibi (Durban, South Africa)

## AT THE REQUEST OF

Maulana Moeenul Haq Aleemi Misbahi (UP India) and others

## TRANSLATED BY

Binte Mufti Naseem Ashraf Habibi

**First Digital Release:** February 2022 / Rajab 1443

**First Print Edition:** August 2022 / Muharram 1444

By Muballighe-Islam Research Centre Holland

**Second Print Edition:** January 2025 / Rajab 1446 South Africa



# Acknowledgements and Copyrights

Alhamdulillah, Mufti Naseem Ashraf Habibi's Urdu book '**Saltanate Mustafa ka Safeer**' (published December 2009) has been translated into English with the aim of extending its benefits to a broader audience.

We are deeply grateful to Hazrat Mufti Abdul Rehman Qadri Sahab of Limbe, Malawi, for generously sharing his precious time and expertise, providing meticulous proofreading, corrections, sage advice and invaluable guidance.

We thank Mohammed Anas Hamidi for his thorough review, constructive corrections, suggestions and proofreading.

Many thanks are also due to Maulana Fateh Ahmad Misbahi of Durban Binte Shameem Ashraf Azhari of Mauritius and to a senior, anonymous benefactor from Durban, for their kind gestures of support.

May Allah ﷻ accept this effort and make it a means of our salvation in the Hereafter. May it be a *Sadqae-Jariyah* (perpetual reward) for us, the author Marhom Mufti Naseem Ashraf Habibi عليه الرحمة and the great Muballighe Islam Allamah Shah Abdul Aleem Siddiqi رحمه الله عليه Aameen.

## © Copyrights Reserved

For educational and research purposes only. This work may be quoted or referenced in part or whole, provided proper citation is given.



# FOREWORD TO ENGLISH TRANSLATION

It is an honour and privilege to record a few words regarding this excellent book. The honour is doubled because of a '*nisbet*' (connection) I believe I have with two giants of their eras: His Eminence Hazrat Maulana Abdul Aleem Siddiqi and His Eminence Hazrat Maulana Mufti Naseem Ashraf Habibi rahmatullahi alayhima wa ridwan. (May Allah's mercy and pleasure be upon them).

The former passed away from this world when I was four years old, while I spent a great deal of time with the latter here in South Africa, Alhamdulillah.

Both of them, in their eras, were selflessly committed to the service of the Deen and the communities they worked with, wherever they found themselves. Both, through various '*nisbets*', furthered the mission of the Mujaddid, A'la Hazrat Imam Ahmed Raza Khan of Bareilly Shareef. Both possessed impeccable character, patterned upon the beautiful Sunnah way of conduct. Neither of the two were distracted by the lure of material aspects of life, preferring to live simply and frugally, yet with tremendous honesty and dignity as they tirelessly served Islam, Muslims and humanity.

Both the scholars radiated a spiritual charisma that endeared them to the hearts of all; scholars, students and people from all walks of life. Both travelled far and wide, responding to the call and mission of serving the Ahlus-Sunnah wal Jama'ah communities specifically and humanity generally.



Guided by the Prophetic dictum: '*Nahi sunta hi nahi maangne wala tera...*' they both never refused the call of serving and responded selflessly to those facing life's challenges.

We pray that this English translation of '*Saltanate Mustafa ka Safeer*' by the author's daughter serves as an inspiration to the readers, especially in a time where 'servant- leadership' has become an extremely rare reality on every level.

May this work be a *sadaqah jaariyyah*, a continuous, unending goodness and recompense in favour of these two unique and beloved scholars of Islam and Muslims.

A handwritten signature in Urdu script, likely belonging to Maulana Muhammad Ahmed Mukaddam Qadiri Razvi Nuri. The signature is written in a fluid, cursive style with dark ink.

Maulana Muhammad Ahmed Mukaddam Qadiri Razvi Nuri



# CONTENTS

1. FOREWORD TO ENGLISH TRANSLATION.....	4
2. FOREWORD: By Maulana Farogh Ahmad Ā'zmi Misbahi.....	8
3. ĀĒNAE AHWAL: A GLIMPSE INTO THE AUTHOR'S LIFE: By Maulana Fateh Ahmad Misbahi.....	12
4. BEAUTY OF HIS STATURE: MUBALLIGHE-ISLAM'S PORTRAIT.....	19

## BIOGRAPHICAL SKETCH

5. Birth and Primary Years .....	20
6. A New Direction in Education.....	21
7. A Persuasive Orator.....	22
8. Linguistic Competence.....	22
9. Services and Achievements.....	23
10. National High School Pune – An Unsung hero.....	24

## COMMENCEMENT OF JOURNEYS AND TRAVELS

11. Journey to the Sacred Lands.....	27
12. A Glimpse into Maulana's Extensive Foreign Travels: An Incomplete Outline.....	28
13. Sacred Hijaz and Ceylon - 1933.....	29
14. Ceylon, Malaya and Mauritius – 1931.....	30
15. Burma and Indonesia - Confronting the Tagore Controversy.....	30
16. Indochina –1936: Exposing Qadianism .....	32
17. Japan – 1936: Conquering Hearts Through Reasoning.....	33



18. Hijaz e Muqaddas: Haj 1937.....	35
19. Singapore -1949: Unity for a Higher Purpose.....	35
20. Philippines -1949/50: Defying Storms, Spreading Light.....	37
21. US Tour – 1950: Muballighe-Islam's Islamic Revival.....	39

## THE LIGHT OF ISLAM IN AFRICA

22. Southern Africa & East Africa- 1934/35.....	42
23. Mozambique: Faith Amidst Challenges.....	43
24. Zanzibar 1935: A Historic Royal Encounter.....	45
25. Mauritius Island Tour.....	45
26. Second Visit to Mauritius - 1931.....	46
27. Third Visit to Mauritius- 1939.....	48
28. Last Trip to Mauritius - 1949.....	48
29. Beauty in Speech: Effective Communication.....	50
30. Audio Recordings of Lectures: Echoes of Wisdom .....	52
31. South Africa:”...Allah Will Help You” .....	53
32. Cape Town: A Kingdom of Love welcomes the Ambassador of Mustafa ﷺ.....	55
33. Port Elizabeth: A Beacon of Hope.....	58
34. Ladysmith: Honouring a Visionary.....	59
35. Durban Farewell: A Lasting Impression .....	60
36. In the Embrace of the Beloved ﷺ.....	63

## GLOSSARY



# FOREWORD

Rasoolullah, ﷺ once told Sayyeduna Mawla Ali رضي الله تعالى عنه:

**“By Allah, Allah ﷻ guiding a single person through you is better for you than a herd of expensive red camels.”** Bukhāri & Muslim  
[quoted from Riyadus Sawleheen Prologue]

A camel, especially the prized red camel, represented wealth and prosperity in the Arab culture. In this hadeeth, the beloved Prophet ﷺ uses the powerful analogy of the red camel to illustrate the importance of *hidayah* (guidance), emphasising that guiding one individual is far more superior to the most valuable material possessions.

This saying boosts the morale of those engaged in the work of Da'wah and Tableegh, inspiring increased efforts and enthusiasm while igniting a renewed sense of purpose in those who may have lost interest.

The Khaleefa of A'la Hazrat, Allamah Shah Abdul Aleem Siddiqi Meeruthi Muhajir Madani رَحْمَةُ اللهِ عَلَيْهِ (May Allah ﷻ have mercy on him) was a true and universal preacher, who propagated the religion of our pious predecessors and interpreted A'la Hazrat's true and sound teachings in their essence. At the behest of A'la Hazrat رضي الله تعالى عنه and with his blessings, he has done a remarkable job of preaching the religion all over the world using a positive, modern and scientific approach. He was fundamentally a preacher, and that too, a global preacher.

Nature, by its special grace had endowed him with exceptional “*Wahbi* (gifted) *and Kasabi*” (acquired) abilities, essential for the Supreme call and preaching on a global level.



He effortlessly accessed diverse languages, from common to obscure. His vast knowledge spanned ancient and modern, religious and secular sciences. A rare combination of Tasawwuf and science, Muballighe-Islam demonstrated how religion and spirituality can be harmoniously interpreted through science and materialism. He addressed his audience with remarkable adaptability, conveying his message with sincerity, calmness and wisdom, exhorting effectively, tailored to their level and psyche. His delivery style was simple, spontaneous, yet impactful. No wonder his speeches and writings effectively touched hearts and minds.

Alongside these excellences, he remained unmatched in pleasantness and efficacy. The greatest attraction of his preaching, as I understand, is that he was a living example of Prophet ﷺ's manners and character. His sincerity convinced others that he genuinely cared. He conducted the Dawah work solely for Allah ﷻ's pleasure, exaltation of *Kalima e Haq* and welfare of humanity. It was these qualities that distinguished this Muballighe-Islam from others. As a result, according to a famous narration, seventy thousand people came out of the darkness of *Kufr* (disbelief) into the light of *Iman* at his hands.

Reflecting on the hadeeth aforementioned, one wonders at the magnitude of rewards our Muballighe-Islam must have accumulated in the Hereafter, having guided seventy thousand individuals! Only Allah, the *Hadee* and Rewarder, the Bestower of *Tawfeeq* knows best. The impact of his genuine and selfless Dawah work is evident and felt to this day in the United States, Europe, Africa and Asia. Even outsiders cannot help but acknowledge these effects. I believe that being granted



his desired resting place, at the footsteps of Ummul-Mumineen Sayyedah Ayesha Siddiqah رضي الله تعالى عنها is an indication of the acceptance of his work in the court of Allah ﷻ and His beloved Messenger ﷺ.

Muballighe-Islam's free Tableegh may surprise some of today's extravagant, money-oriented people, who are lured by worldly comforts and luxuries. Take heed from this one example mentioned in Muslim Digest, January 1953 issue (Page 3); *"During his six-month visit, Maulana did not accept a Nazrana nor gifts...."*

He devoted considerable time and attention to Africa, especially Southern Africa. In particular, Mauritius and the cities of Durban and Cape Town were the foremost.

A comprehensive record of Muballighe-Islam's universal missionary services, in all its entirety, is yet to come to light. More than half a century has passed since his physical demise, yet only a brief record of his accomplishments exists. In this atmosphere of indifference and despair, our benefactor and Good Samaritan, the author of this book, Mufti Naseem Ashraf Habibi of Habibi Darul-Ifta Durban, has endeavoured to meticulously chronicle Muballighe-Islam's services in Southern Africa. This endeavour was undertaken at the request of Maulana Moeenul Haq Aleemi and this humble servant. May Almighty Allah ﷻ reward Mufti Sahab for his efforts and make this step taken a model for others to emulate.

While this book has brought to fruition some summarised work, it is to be noted that there is still a high volume of summarised material that requires attention to detail.



If Hazrat devotes more of his valuable time to this project by writing himself as well as enlisting others to contribute, it will be a remarkable achievement! My high expectations of Hazrat are based on the following reasons: he is suitably qualified for it, his genuine interest in this subject matter and his close relations with the Aleemi family, necessitates his involvement. Notably, Mufti Sahab has been actively engaged in the field of Muballighe-Islam for an extended period.

گر قبول افتد زہے عز و شرف

[**Translation** - If accepted, it would be a great honour!]

We at Darul-Uloom Aleemiyah Jamda Shahi are deeply indebted to Hazrat Mufti Sahab for his tireless writing endeavours and for generously publishing the work at his own expense.

Farogh Ahmad A'zmi Misbahi

Head Teacher Darul-uloom Aleemiyah Jamda Shahi Basti, India

13 December 2009



# ĀĒNAE AHWAL

## A Glimpse into the Author's Life

### Allamah Mufti Muhammad Naseem Ashraf Habibi

Intelligent and sagacious, with a sober and placid demeanour, he is pure of soul, possessing noble manners, cheerful, and generous. An excellent host, perseverant and modest, compassionate and merciful towards the young, affectionate, loving, and an obedient servant of Allahﷻ and His Rasool ﷺ. He exhibits deep respect and humility towards his parents, teachers, and Mashāikh. Follower of the pious predecessors, he demonstrates valour, self-confidence, positivity and selflessness. His scholarly demeanour and dignity marked by a glow of prostration on his forehead are complimented by his unwavering faith, zealous pursuit of Haq and steadfast commitment to vanquishing falsehood. Diligent in fulfilling others' rights, an ardent Sunni and a sincere believer in Allahﷻ's purity. These and many other exemplary attributes and virtues are the hallmarks of the person and personality we hold dear as Hazrat Mufti Naseem Ashraf Habibi Sahab, whose enviable moral values and simple lifestyle serve as a source of success and salvation for himself and an inspiring role model for others.

### Birth

Mufti Naseem Ashraf Habibi was born in Revelganj Manjhi, Chapra district, in the month of Dhul Qadah 1947.



## Father's Titles and Allahabad

Mufti Sahab's father, Allamah Naeemullah Khan Alaihir Rahmah, was a debater and devoted student of Huzoor Mujahide-Millat, who bestowed numerous benefits upon him through his tarbiyyah (training and guidance). During his time at Jamia Naeemiya, his co-students would call him "Naeem." However, Huzoor Mujahid Millat found this informal address disrespectful to Hazrat Sadrul-Afazil, whose name was Muhammad Naeemuddin. To maintain respect and distinction, Hazrat Mujahid Millat suggested the title "Maulana Alhāj" for his student, after he performed Hajj. This title became synonymous with him, such that very few knew his real name.

As a student, Maulana Alhāj was selected as an assistant to accompany Allamah Mukhtar Siddiqi on a long Tableeghi tour to South Africa.

In the later years of his life, his militant role in liberating Masjide Azam, contributions to Jamia Habibia's development, and tireless work promoting All India Tableegh Seerat earned him the esteemed title '*Mujahiide-Jaleel*' (The Great Warrior).

As Maulana Alhaj's work was primarily based in Allahabad, U.P., he made the city his permanent residence, which eventually became his madfan (final resting place) on March 30, 1963. As a result, Allahabad became Mufti Sahab's native city.

## Early Life and Education

Mufti Sahab was nurtured in a devout Islamic household, where his upbringing and *tarbiyah*, under his mother's loving care and his father's wise guidance, shaped his exceptional manners and character.



He pursued his academic excellence at Jamia Habibia, graduating as a Hafiz, Qari and an Alim. Additionally, he excelled at Jamia Urdu Aligarh, earning certifications in *Adeeb*, *Adeeb Mahir*, and *Adeeb Kamil*. He received the prestigious *Fazile Adab* certification from the Allahabad Arabic and Persian Board. Notably, he is self-taught in English, demonstrating his remarkable autodidactic abilities.

## His Teachers

- His father, Allamah Alhaj Naeemullah Khan عليه الرحمة
- His elder brother, Allamah Shameem Ashraf Azhari Habibi
- Hafiz o Qari Ne'matullah Allahabadi
- Maulana Qari Sayyed Maqbool Hussain Allahabadi
- Mufti Abdul Azeez Fatehpuri
- Sheikh ul Ma'qulat Allamah Moeenuddeen A'zami
- Professor Sayyed Muhammad Rafeeq

## Murshide-Tareeqah

Huzoor Mujahide-Millat رحمه الله عليه is the revered Peer o Murshid of Mufti Naseem Ashraf Habibi.

During his time at Jamia Habibia, Mufti Sahab had the privilege of receiving a *khusoosi dars* (special lesson) on select verses of *Mathnawi Shareef* from Huzoor Mujahide Millat رحمه الله عليه, seeking blessings and spiritual guidance.

## His Students

Throughout his teaching career, he has guided students in various cities, including Allahabad, Bombay, Malawi, Durban, and Johannesburg.



## Religious Services

Mufti Naseem Ashraf Habibi's religious works span two great continents: Asia and Africa. Following his father's demise, he assumed management responsibilities at the same Darul-Uloom as a young student and taught there for several years. He then served as *Khateeb* and Imam in Bangalore for three years. Subsequently, he fulfilled the responsibilities of Imam and Khitabat at Hanafiyah Mosque in Colaba, Bombay, where he established Darul-Uloom Hanafiyah.

In 1983, Qāide Ahle-Sunnat, Allāmah Shah Ahmad Noorani Siddiqi رَحْمَةُ اللهِ عَلَيْهِ's directive brought him to *Darul Uloom Aleemia Razwiyyah* in Durban, South Africa, as head teacher and principal, a role he held for a decade. He continued to serve as a head priest in various *Masajid* in Durban and Johannesburg, which he still does today.

## Life in Journalism

He maintained a close association with the pen and writing, keeping himself engaged in language and literature. His notable contributions to journalism include:

- Founding editor and title contributor, '**Mahnama Hijaz**', a monthly digest (Rāe Bareilly)
- Editor, '**Mahnama Taskheer**', Monthly digest (Bangalore)
- Editor, '**Istiqamat**', weekly (Kanpur)
- Compiler, '**Mujahide Jaleel**' (March 1964 edition)
- Wrote articles in religious magazines and literary publications such as; '**Shaheere Allahabad**', '**Sab Rang Allahabad**', '**Shaakhsar Cuttack**', to name a few.



Apart from various articles and posts, Mufti Sahab issues *fatawa* from self-established *Habibi Darul-Ifta* and addresses community needs.

## Religious and Tableeghi Travels

Hazrat has been blessed to perform Haj twice and Umrah multiple times, visiting the sacred city of Madina Taibah on each occasion. His religious and tableeghi travels have taken him to numerous cities in India and South Africa, and many regions in Malawi, Zimbabwe, Mozambique, Botswana, Kenya, Tanzania, Lesotho, Mauritius, and the United Kingdom.

## Marriage

Mufti Sahab got married in Bhadoi, near Banaras, Uttar Pradesh. He has four daughters and a son named Noman Ashraf Khan, who is an Accountant by profession.

## Allamah Shah Ahmad Noorani Siddiqi – His Cherished Benefactor

Mufti Sahab often speaks with warmth, appreciation and gratitude about the 'Siddiqi' and 'Aleemi' families, highlighting the long-standing bond between them. He notes that just as Allamah Ahmad Mukhtar Siddiqi رَحْمَةُ اللهِ عَلَيْهِ had shown kindness to his father, Maulana AlHaj Naeemullah Khan, a generation later, Shah Ahmad Noorani Siddiqi similarly favoured both Mufti Naseem Ashraf and his elder brother, Allamah Shameem Ashraf Azhari. In fact, it was Shah Ahmad Noorani Siddiqi's guidance that led Azhari Sahab to Mauritius.



## Conclusion

Our esteemed Hazrat Allamah Hafizo Qāri Mufti Naseem Ashraf Habibi is a revered and trusted religious scholar, a distinguished leader of the Ulamāe-Ahle-Sunnah and a beloved figure among both the public and the learned community. Through his multifaceted contributions - including lectures, teaching, preaching and services in Urdu, English, Arabic and Persian, he has enlightened countless hearts and minds. In doing so, he has saved many from misguidance and incorrect Aqeedah (beliefs) and has introduced Islam to numerous individuals. His impact extends beyond South Africa, making him a precious blessing from Allah ﷻ and His beloved Prophet ﷺ.

I have had the privilege of witnessing his excellence first-hand. Approximately a decade ago, while chairing a grand function in Durban, I invited Hazrat Mufti Sahab to address the gathering. Deeply impressed by his services, I spontaneously composed a congratulatory couplet in his honour, which was warmly appreciated by the guests and audience alike.

علماء کے معتمد ہیں مفتی نسیم اشرف      فاضل بھی مستند ہیں مفتی نسیم اشرف  
بین العوام ان کی مقبولیت تو دیکھو      جت بھی ہیں سند ہیں مفتی نسیم اشرف

Maulana Fateh Ahmad Misbahi Aish Bastawi

Durban, South Africa

14 August 2009



## **UPDATE:** THE PASSING OF A LUMINARY

موت العالم موت العالم – “The Death of a Scholar is like the Death of the Universe”



Thursday the 28 Rajab 1442 /11th March 2021 following *Isha Azan* marked the sad demise of our esteemed author, Mufti Naseem Ashraf Habibi *Alaihir Rahmah*. He was laid to rest in Clairwood Cemetery, adjacent to Flower Road Masjid in Durban, where he served as the *Khateeb* until his demise.

May Allah ﷻ grant him *Maghfirah* and accept his good deeds. May He ﷻ keep him in the company of the pious and elevate his ranks in Jannatul Firdaus. Aameen.



# BEAUTY OF HIS STATURE

## Muballighe-Islam's Portrait

Wide forehead, fair complexion, round dignified head, broad chest, well-defined lips, and full dense beard framed his features. Large bright eyes, accentuated by spectacles resting on his straight nose. His moustache seamlessly merged with his beard at the sides, creating a distinguished look. Inter-connected pomegranate-like teeth with a small gap in the centre formed a captivating smile that was truly a joy to behold.

An ancient-style Sunnah turban, very often in dark brown, graced his head, accentuating his captivating features. He donned an Arabian-style long *Kurta*, overlaid with a loose, elegant ankle-length robe made from coarse fabric, often left open at the neck. A long scarf elegantly encircled his neck, with the ends hanging on either side.

In his later years, a stunning black or brown *Tasbeeh* (prayer bead) adorned his neck, which, when revealed further enhanced the captivating charm of his visage.

His hand grasped a delicate staff, completing the picture of a wise, spiritual leader.



## BIOGRAPHICAL SKETCH

### Birth and Primary Years

His birth was on 15th Ramadan 1310 Hijri, corresponding to 3rd April 1892, in Meerut U.P., India. His father, Maulana Shah Abdul Hakeem Siddiqi, belonged to a noble family from *Mohallah Mashāikhan*, a locality renowned for its contributions to religious sciences, poetry, and literature. The name '*Mashāikhan*' itself implies a neighbourhood inhabited by learned, pious, and spiritual individuals. As a custodian of sacred knowledge, his noble lineage traced back to *Khalifa e Awwal*, Sayyeduna Abu Bakar Siddique رضي الله تعالى عنه, the epitome of truth and purity. This family was a paragon of excellence.

His honourable father was a distinguished scholar and an accomplished poet. He also had a deep interest in Esoteric Knowledge (*Ilme Baatin*) and *Tasawwuf*. Under his father's tutelage, he completed the Holy Quran by the remarkable age of four years and ten months.

Tragically, he lost his father at the tender age of 12. Following the demise of his father, , his mother enveloped this talented young prince in her maternal embrace whilst his esteemed elder brother, Maulana Shah Ahmad Mukhtar Siddiqi assumed the responsibility of guiding his educational endeavours.

He had not yet reached puberty and his education was still in its infancy when the Muslims of Meerut discovered an amazing talent in this nine-



year-old Siddiqi prince, when during a Meelad-un-Nabi gathering at the Jama mosque in Meerut, he mesmerised the audience with an hour-long *bayān* (talk), distributing the spiritual blessings of his ancestors. The congregation present there witnessed his innate ability to captivate minds through his gift of speech.

His insatiable thirst for knowledge drove him to complete the Darse-Nizami syllabus, graduating from Madrasa Qaumiyya Arabia Meerut, at just sixteen. According to family tradition and customs of the time, this level of education was considered adequate, typically paving the way for self-study and independent research.

## A New Direction in Education

Maulana Abdul Aleem Siddiqi had now reached the age of self-awareness, where one charts their own path. However, his progressive aspirations clashed with the prevailing customs and traditions. He recognized that learning English was crucial to pursue modern sciences – mathematics, physics, modern philosophy etc. After many initial self-study efforts, he eventually enrolled at Etawah High School, matriculating in 1913. Subsequently, he joined the Divisional College Meerut, graduating with a Bachelor of Arts degree in 1917.

While this was the direction that acquainted him with Western sciences and ideologies on one hand, it also revealed to him the secrets of Western conspiracies against Eastern sciences, Islam, and *Ummat-e-Islamia*, as well as religious and spiritual heritage on the other. The secrets of their intellectual betrayals were starkly exposed. The deliberate omission of Muslim scholars' immense contributions to Western sciences, medicine, inventions and invaluable services to



humanity was unearthed. These were the facts, Maulana was not only well aware of but also determined to uncover their depths and share the truth with the world.

## A Persuasive Orator

His oratory talents had already become apparent by the age of nine. Over time, as his knowledge and education matured, so did his many invaluable skills. Nature had gifted him with a melodious voice. The sincerity of his tone and the noble aspirations of his life infused his words with warmth, resonance and depth, captivating the hearts of his audience and mesmerising them as his words gently caressed their ears.

**Poetry in simple prose** – His speeches wove a rhythmic spell, employing a unique style in preaching Islam. It was a style he had masterfully pioneered, which sadly, ended with him too. As noted by Japanese Orientalist Professor NH Berlas, in his foreword to Maulana's book, '**Cultivation of Science by Muslims**' (a lecture delivered by his eminence on the 24th July 1936 at the Summer College of Tokyo Japan):

“...for a fuller appreciation, one must hear Maulana Siddiqi from the platform. One is sure to be charmed like the audience here: by his magnetic personality and oratorical powers, his loud and impressive but musical voice and splendid delivery.”

## Linguistic Competence

Maulana's speeches have been mentioned in several languages by analysts, a testament to his remarkable linguistic skills. It can be realistically analysed, though, that nature itself had endowed Maulana



with strong memorisation skills and an inquisitive mind. When Maulana visited any country, he was able to garner sufficient competence in the local language for the period of his stay. Later, as the need for propagation arose, it gradually became a means of conveying his thoughts.

Allah Almighty has blessed inanimate objects with speech; so why is it a cause for amazement that He ﷻ grants power over multiple languages to His righteous servants for the sake of exalting the word of truth?

## Services and Accomplishments

The conventional path after graduating would have been to embark on a local career in education. However, the dire state of affairs in the region told a different story - outdated curricula, rampant negligence, a staggeringly low literacy rate amongst Muslims and a scarcity of reputable educational institutions nationwide. These glaring inadequacies cried out for someone to remedy these issues with complete sincerity, enthusiasm and dedication.

Maulana briefly ventured into Muslim politics too, but it didn't align with his temperament. His true calling was in education, propagation and human welfare. From an early age, he had a strong inclination towards spirituality and Tasawwuf, which only deepened with time.

These shades are evident in both; his speeches and poetry. His book, *Kitabut-Tasawwuf* (The Book on Sufism), is a testament to this.

In his lectures, he often recited couplets from Kabir Das and shared his own *Kalāms*, expressing his spiritual depth.



اے جانِ جہاں اے رُوحِ رواں بس تو ہی رہے اور میں نہ رہوں  
میں تجھ میں ہوں گم تو مجھ میں عیاں، بس تو ہی رہے اور میں نہ رہوں  
کہتا ہے عظیم خستہ جگر دن رات یہی یاد یادِ تر  
اے جلوہ نما کئے کون و مکان بس تو ہی رہے اور میں نہ رہوں

**Translation**—Oh, soul of the universe, oh, animating spirit, you alone persist, not I. I am submerged in you, and you radiate through me, you alone remain, not I.

Aleem laments, day and night, with a heart weighed down by yearning and tears. Oh, reflection of the universe's dazzling splendour, you alone remain, not I.]

## National High School Pune – An Unsung Hero

Maulana's teaching journey began in Pune, Maharashtra, where he served as principal of National High School from 1920 to 1922. He sought to reform the school's Western curriculum, finding it not only unsuitable for Muslim students but also detrimental to their character and clashing with local cultural values. His reforms in Pune paved the way for his future endeavours, ultimately leading to the establishment of prestigious Islamic Arabic universities in Malaysia and Africa.

Over time, the volatility of Muslim politics in India, that had had an adverse effect on the Muslim community, dampened Maulana's spirits somewhat, but not to the point of despair. Wherever he went, he emphasised the significance of Islamic education to Muslims. He authored books and developed curricula that remain in use internationally to this day.

It can be argued that the national ideology of education, which led to the establishment of the Muslim University in Aligarh and subsequently 'Jamia Islamia' in Delhi, was championed by Maulana. He was the pioneering figure and driving force behind this vision, yet his name remains conspicuously absent from the annals of history.



This theory gains further credibility from the fact that Dr Zakir Hussain, (the former President of the Republic of India) was among Maulana's fellow classmates. Notably, Dr Hussain was also a co-founder of Jamia al-Islamia. In the early days of Jamiat Ulama-e-Hind, he served as its *nazim* (secretary) and is credited as one of its founding members, as acknowledged in the *Sipas Nama* (laudatory address), Mumbai.

This is also duly acknowledged in an essay by Professor Jalaluddin Ahmad Noori of Karachi University, who writes:

“It can be asserted that Maulana Shah Abdul Aleem Siddiqui was a pioneering figure in fostering and advancing political, economic and religious ties between the Arab world and the wider Muslim world.”



# COMMENCEMENT OF JOURNEYS

”درویش خداست نہ شرقی ہے نہ غربی“ [Translation - The true God-seeker's home, is neither in the East nor in the West]

Maulana's national travels commenced with his first long trip to the state of Bhopal, followed by visits to Surat, Mumbai and Damman, among other cities. His early travels abroad were marked by two significant trips to Rangoon, Burma, during his college years - the first in 1914 and the second in 1915.

Maulana's mission and selfless struggles can be glimpsed through the accounts published in various Indian newspapers and magazines of the era, including:

- Akhbar Al-Aman (Delhi, 1936)
- Alfiqhiyya (Amritsar, 1929)
- Khilafat (Mumbai, 1940)
- Dabdaba e Sikandari (Rampur, 1945)

Notably, Maulana's travels were self-funded, a fact that may seem unusual today. In a letter published in Akhbār-ul-Amān (Delhi), he wrote from China to Muhammad Mazharuddin, secretary of the Jamiat Ulamae-Hind:

"....I alone know how I manage with the meagre *nazrana* (gifts), and this is due to my own laxity, disinterest and avoidance of the wealthy. This insignificant and capital-less *Faqeer* (beggar) has stepped into this field solely on the trust of Allah ﷻ.

In an era where agnosticism prevails, if friends like you and the readers of *Al Aman* and *Wahdat* pray to Allah Almighty in your



most sacred moments that He ﷻ may grant this humble servant *tawfeeq* to serve His ﷻ religion with sincerity and guide the misguided – then it will be a special favour upon me."

## Journey to the Sacred Lands

Maulana's first journey to the Holy Lands took place in 1919, a year marked by a pivotal encounter that deepened his interest in Arab countries. During his stay in Makkah Muazzamah, Maulana had the privilege of meeting with the Sharif of Makkah, Hussein bin Ali. During their conversation, the Sharif enquired about Maulana's esteemed opinion on any Sharaee deficiencies he may have observed in the administration. Seizing the opportunity, Maulana compiled a comprehensive report, which he presented during their second meeting. In this document, he meticulously highlighted, backed by Sharaee evidence, the Saudi Government's violations against the Ottoman Caliphate of Türkiye, particularly their desecration of the sacred lands of Makkah Muazzamah and Madinatul Munawwarah.

As anticipated, Maulana's actions sparked resentment. His friends and well-wishers sensed danger and feared repercussions for him. Nevertheless, with unwavering perseverance and steadfastness in his conviction, Maulana remained content with Allah ﷻ's will. He adjusted his travel plans and extended his stay in the sacred lands for a year, benefitting and deriving benefits from the esteemed *Ulama* and *Mashāikh* there.

Maulana engaged in valuable community service, teaching English to Arab youths and imparting Islamic knowledge by delivering lessons on



*Mishkat* and *Jalalain Shareef* to a diverse audience of both Arabs and non-Arabs.

Maulana demonstrated a deep concern for the welfare of the locals, particularly the residents of Madinatul Munawwarah, where he established an orphanage named "*Dār Al-Yatama*". Through his tireless dedication, he gradually earned a revered place in the hearts of the influential and mighty.

His dedication was duly recognised. In 1946, as part of a delegation protesting the Hajj tax, he met King Saud, who warmly received the delegation and pledged to waive the tax.

## A Glimpse into Maulana's Extensive Foreign Travels - An Incomplete Outline:

- Burma – 1914 and 1915
- Hijaze Muqaddas – 1919
- Colombo – 1923 Laid foundation stone in Hanafi Jamiah Masjid
- Hijaze Muqaddas – Second Haj 1924/ 1925
- Burma -
- Indonesia -1927
- Malaysia (Malaya) -
- China (Siam) – 1927
- Mauritius – 1928, 1931/1932, 1939 and 1949
- Réunion - 1949
- Madagascar – 1928 / 1929
- Ceylon – 1929, 1931 and 1933
- Singapore – 1931/ 1932



- Malaysia -
- Réunion - 1949
- Madagascar -
- Hijaze Muqaddas – 1933
- Kenya, Mombasa -1935
- Trinidad - 1950
- United States -1950
- Canada -

## Sacred Hijaz and Ceylon -1933

During his journey to the sacred Hijaz, he established *Dār Al-Yatama* in Madina Shareef. Additionally, he accomplished a crucial task of historical significance. The ancient Zarqah Canal of Madinatul Munawwarah, built during the reign of Sayyeduna Ameer Mu'awiyah رضي الله عنه, had been closed for many years. Taking responsibility for the project, Maulana persuaded the locals to clean and repair the canal at his own expense. This restoration aimed to benefit the people of Madina, enabling them to irrigate their fields and transform them into lush orchards.

During this journey, Maulana also founded the Ghafooria Arabic School in the suburb of Maharagama, near Colombo. He revived the existing Muslim Missionary Society by establishing branches in various locations, making it more active and effective. This strategic expansion enabled the widespread spreading of Islamic teachings from house to house, maximising benefits for the local community.



In Kolhapur, Maulana's devoted activist, Mr J Majid, launched the Islamic digest 'Star of Islam'. This publication served as a vital platform for disseminating Islamic literature and spreading Islamic teachings to a broader audience.

## Ceylon, Malaya & Mauritius– 1931

This journey saw Maulana accomplish many remarkable works. He invented a unique way of preaching in Ceylon (Sri Lanka), achieving numerous notable accomplishments. He pioneered the innovative **Green Pamphlet Movement**, where Islamic teachings were disseminated through brief, green flyers, effectively spreading the message across the country.

From Singapore, he launched an English Islamic magazine, '**The Real Islam**', which gained popularity in the United States, Britain and Africa, captivating both Muslim and non-Muslim readers.

In Malaysia, Maulana founded the '*All-Malaya Muslim Missionary Society*', a dedicated organization that successfully trained preachers to deliver Islamic services in local languages, ensuring a strong presence throughout the country.

During this tour, he visited Mauritius. Maulana recognised the need for a Muslim orphanage. He established '*Halqae Qadiriya Isha'ate-Islam*' to address this need, setting up a management team to oversee the organisation's work.

## Burma and Indonesia

### Confronting the Tagore Controversy



Rabindranath Tagore's 1927 visit to Burma, Rangoon sparked some controversy. A celebrated playwright, philosopher and poet, Tagore was renowned for his unique style in English and Bengali literature. However, beneath his esteemed reputation lay a deeply ingrained hostility towards Islam. At that time, a sizable community of prosperous Hindus of Bengali descent resided in Burma. During his visit, Tagore delivered a lecture that astonished the local Muslim community. He openly encouraged them to abandon Islam and embrace Idolatry and Hinduism, claiming it was the religion of their ancestors. This provocative call to apostasy outraged the Muslims, yet none dared to confront 'the revered philosopher'.

Maulana effectively countered Tagore's baseless arguments with compelling historical references and philosophical responses, reinforcing Islam and revitalising the faith of the Muslims. In recognition of his efforts, the prominent Indonesian Ulama group, '*Nahdatul Ulama*' (Revival of the Ulama), organised a historic conference – the country's first successful gathering of its kind.

Additionally, Maulana revitalised the long-standing Muslim organisation, *Al-Jamiat-e-Muhammadiya*. Through his endeavours, he solidified Indonesia as a bastion of Islam, establishing a robust framework to protect it from the influences of Christianity and misguided sects like Qadianism.

Alhamdulillah, to this day, Muslims continue to reap the rewards of his labour and mention their benefactor with deep devotion and genuine respect.

خدا رحمت کند ای عاشقان پاک طینت را

[**Translation** -May Allah ﷻ have mercy on the true lovers and pure souls]



# Indochina 1935/ 1936:

## Malaya, Indochina and China - Exposing Qadianism

Singapore, a melting pot of Indian and East Asian cultures, was home to a Muslim minority that had become complacent and disconnected from their faith. The rising tides of communism and materialism further eroded their spiritual foundations. In retrospect, Maulana's decision to establish a base in Singapore was likely a strategic move, allowing him to reach a wider audience across the region, including Indonesia, Malaya and China. These countries faced growing threats from communism and Qadianism, which intensified the challenges for those inclined towards Islam. Moreover, some Indonesian islands had already succumbed to Christian missionary efforts.

His first major accomplishment in Singapore was a broadcasting and publishing campaign. Maulana launched Singapore's first Muslim journal, **The Genuine Islam**, probably a deliberate effort to distinguish true Islam from Qadianism. As Qadiani literature already existed and circulated under the guise of Islam, Maulana isolated Qadianism from authentic Islam by adding '*The Genuine*', '*The Real*' to 'Islam', thereby preventing Qadianism from being mistaken for the true Islam.

This English-language monthly journal set an exceptional standard, garnering recognition as a leading voice of Islam in journalism. Its impact was profound, awakening the masses from their negligence and inspiring transformative change. Alhamdulillah, as people recognised their misguided ways, they gradually repented and their lives began to shine with the light of Islam.



During this period, Maulana made a brief visit to Indochina en route to Japan. In a letter to the Newspaper *Alaman Delhi* (June 1936 issue), he shared his thoughts and reflections:

"On April 22, 1936, I embarked on a journey to Japan via a French vessel. We docked at Saigon port on the afternoon of the 24th. As a major port in Indochina and a French colony, the city impressed me with its cleanliness and Parisian charm. Notably, no Islamic preacher has yet visited this region to proclaim the message of Islam. Tomorrow, I will deliver my first public lecture in English, translated into French Insha-Allah. A second lecture will follow the next day. Today, I will address the Arab community in Arabic in the afternoon, and then later, will deliver a discourse in Urdu, for the benefit of our Hindi, Punjabi, and Peshawari brothers. Additionally, I plan to engage the Madrasi Muslim community through hour-long daily Tableeghi lectures, translated into Tamil."

## Japan 1936

### **Conquering Hearts through Reasoning**

The visit to Japan, though brief, yielded remarkable results. To the literate society there, who had traditionally followed Buddhism, Maulana's charismatic personality exuded new charm. His intellectual, scientific-based arguments introduced them to a fresh perspective on Islam, inspiring a new direction in their thinking.

In Tokyo, Maulana delivered his address, *Cultivation of Science by the Muslims*. With his distinctive approach, he presented historical facts that captivated serious-minded individuals, leading them to recognise Islam's excellence.



Commencing his lecture, Maulana thanked the Oriental Cultural Society Tokyo for organising the event. He then surprised the audience by clarifying that his address would neither be a traditional Islamic sermon nor a plea for a Muslim cause. Instead, he aimed to examine, through historical study, whether *Muslim scholars had truly contributed to science*.

The series of speeches continued in other major cities, including Osaka, Karume, Rawa and Kobe. Notably, in Japan, the majority of those whose hearts Allah ﷻ had inclined towards Islam, were educated, conscientious, serious-minded and refined individuals.

During his visit, Maulana laid the foundation stone for the new Nagoya Mosque, which was established in Nagoya. This magnificent building gained widespread recognition and remains a significant landmark, serving the cause of Islam in Japan to this day. Furthermore, Maulana encouraged and facilitated the education of dedicated Japanese Muslim youths at Al-Azhar University, training them as preachers (*Da'ee*).

Maulana briefly comments on his Tableeghi tour to Indochina in his letter to Mazharud Deen Sahab, stating:

“Upon my arrival at the mosque, I was greeted with a spectacular *Juloos* (procession). This *Masjide-Awwal*, built by Muslims in 1867, holds the distinction of being the first house of Allah ﷻ in this land of non-believers. Although the building had fallen into disrepair, its modern reconstruction commenced in 1924. I was initially invited to lay the foundation stone in September 1934. Instead, I had to leave for South Africa due to some urgent work. Another invitation followed in mid-1935, but I had to decline again due to my wife's illness and my own. Now, these brothers have graciously invited me



to Japan once again and I stayed for five days to deliver my speech in this newly built mosque.”

This letter reveals that Maulana's stay in Japan was brief, lasting only five days. The latter part of the letter highlights the remarkable amount of work Maulana accomplished during this short period, stating:

“Thanks to the Almighty ﷻ the following accomplishments were made possible during this brief period:

1. Establishment of the Muslim Missionary Society for ongoing Islamic propagation in Indochina.
2. A total of 23 males and females, comprising one Tamil Hindu and 22 from the Annam nation (formerly Buddhist) embraced Islam.”

Alhamdulillah, Maulana single-handedly accomplished in just five days, what an entire *Jamat* often cannot achieve in months - a clear manifestation of Allah's infinite grace and blessings of His beloved Messenger ﷺ.

## Hijaz e Muqaddas- Haj 1937

In 1937, after completing his Haj and visiting Madina Munawwarah, Maulana met King Ibn Saud in Makkah Mu'azzamah and presented a complaint regarding the difficulties encountered by new Western reverts, urging that these issues be addressed and resolved.

## Singapore 1949

### Unity for a Higher Purpose

In 1949, during his stay in Singapore, Maulana devised a visionary plan to form a united front with the followers of diverse faiths; Christianity,



Buddhism, Sikhism and Islam - to collectively counter the threats of communism and atheism. This initiative demonstrates Maulana's wise and pragmatic approach to Tableegh. For the purpose of Dawah and Tableegh, it was necessary that people believe in God first!

Consequently, he convened a gathering of prominent leaders from major religions at Victoria Memorial Hall in Singapore, warning them of the dangers of communism. He also constituted a unified alliance to once and for all counter this common threat. 'The Straits Times', Singapore's leading newspaper, reported on this historic event in its edition of Saturday, March 19th, 1949:

“Commissioner F MacDonald presided over the historic conference, declaring it 'a necessity' and 'the first of its kind.' In a show of unity, leaders from all religions present, agreed and pledged their cooperation.”

The conference yielded swift and positive results, with atheist forces losing ground. Although the alliance was short-lived, Maulana's pragmatic approach successfully fragmented the opposition to Islam, fostering a friendly and receptive environment.

Furthermore, in January 1950, Maulana followed up, with a letter to Pope Pius XII, the revered leader of the Catholic Church in Rome. He cautioned against the escalating threat of communism and the corrosive effects of materialism and atheism on Christian communities. He then proposed a united front among religious forces, united by a common faith in God.



This letter was sent from Mushare Albustani, Cairo, Egypt on 20<sup>th</sup> January 1950 during Maulana's stay with his host, Alhaj Muhammad Salem. It later gained wider circulation through publication in several newspapers.

جہاں بانی سے ہے دشوار تر کار جہاں نبی  
جگر خوں ہو تو چشم دل میں ہوتی ہے نظر پیدا

[**Translation** - Perceiving the world is more challenging than conquering it. Only when the heart is reduced to blood (i.e., through sacrifice and humility) does true vision (insight) emerge.]

## Philippines 1949/1950

### Defying Storms, Spreading Light

An impoverished and underdeveloped nation prone to natural disasters, the Philippines, was once a Muslim-majority archipelago. However, Spanish colonization had transformed the island's religious landscape. A dominant and wealthy nation with strong ties to the Roman Catholic Church, Spain had conquered the Muslim rulers and imposed Christianity through forced apostasy. Their three-century rule resulted in the conversion of 80-90% of the Muslim population. Despite this, some islands retained their Muslim heritage, thanks to Arab-descended communities living in the dense forests, maintaining a simple tribal way of life.

Isolated yet resilient, these devout Muslims safeguarded their faith amidst adversity. Despite facing persecution and martyrdom, they valiantly resisted British and American colonialism, steadfastly refusing to surrender their beliefs. Geographically and culturally isolated from the global Muslim community, they remained unknown to the outside world. Without access to potential aid and support, their struggle continued unnoticed.



It was during this tumultuous period that Maulana Abdul Aleem Siddiqi arrived in the Philippines as part of his extensive missionary tour, accompanied by his son-in-law, Dr Ansari. The landscape was dominated by zealous Catholic sects. In an article published in English in Minaret, Dr Ansari observed:

During Maulana's 1949 global *Tableeghi* tour, we arrived in Cotabato, the Philippines' main city. A lecture program was scheduled to follow an event, set to take place in an open field. Just after Zohr prayers, the weather suddenly shifted. Dark clouds gathered and darkness enveloped the area. I informed Maulana, about the changing weather. With unwavering faith, he responded:

“Son! We are here to spread Allah ﷻ's message. Whether rain or clouds, we are bound by His will. If He ﷻ desires us to convey His message to His servants, the weather will clear.”

As the representative of Mustafa's ﷺ Kingdom, the time had come to demonstrate the manifestation of his Sultan's rule. Dr Ansari recounts:

After the *Maghrib* prayer, we arrived at the venue – a vast open ground teeming with people. The Governor presided over the meeting, with the Chief Justice in attendance. As Maulana began his lecture, large raindrops started falling, causing the crowd to stir. Maulana paused, then reassured them,

“My friends, do not worry at all. The rain will stop soon.”

And indeed, the rain ceased completely. Maulana continued:

"The rain will not fall for the duration of this function. When we conclude, you will have ten minutes to return home."

For the entire duration of the gathering, not a single drop of rain fell. Maulana's captivating lecture lasted an hour and a half, holding



the audience spellbound. Although thunder rumbled and clouds roared, the audience remained seated, deeply impressed by Maulana's spiritual authority. As the lecture concluded, the chairperson extended his vote of thanks and the meeting adjourned. The crowd then surged forward to meet Maulana. Maulana's voice echoed again;

"My dear friends, kindly note that you have ten minutes to leave, I too will be proceeding to my hotel shortly."

Ten minutes later, the skies unleashed a torrential downpour. By morning, the streets were nearly flooded. Witnessing this miraculous event, thousands of Catholics were moved to embrace Islam. - Minaret, 1985

This remarkable event was a testament to the special favour of Mustafa Kareem ﷺ upon this devoted representative of his Sultanate.

Alhamdulillah, this divine intervention had a transformative impact. Christianity's influence in the country began to decline and its bold preaching subdued. Conversely, Muslim morale soared. The pastors' efforts lost momentum, church attendance dwindled, and their influence declined. Meanwhile, construction of mosques began to rise and *Madāris* and schools mushroomed, spreading the Holy Qur'an's teachings far and wide.

## United States Tour – 1950

### Muballighe-Islam's Islamic Revival

Maulana's first visit to the United States occurred in 1950 as part of his global *Tableeghi* tour. According to a commemorative pamphlet issued



by The Muslim Society of America, some aspects of the tour are as follows:

“Maulana Abdul Aleem Siddiqi, Ambassador of Peace and Goodwill, arrived in the US on August 19, 1950, via Trinidad. He is not a preacher of any new sect, rather a representative of Ahle-Sunnah wal-Jama'ah and a renowned scholar of modern sciences. Previously welcomed with a grand reception by Al Azhar University, Cairo, Maulana opposes communism and atheism. He brings a message of peace, tolerance and spirituality.


He will deliver a series of lectures in the US and Canada, organised by the 'Islamic Mission of America'. His itinerary includes:

- Departing New York for Washington on August 24.
- Attending 'The Muslim Convention' in Youngstown, Ohio, where he will meet Egypt and Pakistan's ambassadors.”

In 1950, the United States was still rising to superpower status and the looming threat of Russian communism was a pressing concern. Amidst all of this, deviant Islamic sects like the Qadianis and Bahāis were exploiting America's support, masquerading as authentic Islamic representatives. This created an opportune moment for Muballighe-Islam to launch a genuine Islamic revival in the US, countering these sects and promoting true Islam.

The political climate played in their favour, as the US government was inclined to support any movement opposing Russia or communism. This resulted in a significant surge in the Muslim population and a gradual increase in Islam's influence in America.



A black outline map of the African continent, centered on the page. The title is superimposed on the map.

# THE LIGHT OF ISLAM IN AFRICA



# Southern Africa and East Africa

Mozambique, Zanzibar, Kenya, South Africa -1934/35

The continent of Africa holds a major significance in Islamic history, boasting a rich diversity and dynamic politics. The colonial scramble for Africa sparked instability as European powers - Italy, France, Germany, Netherlands, Britain, and Portugal - vied for control, driven by economic interests. Amidst this turmoil, Black African Muslims demonstrated remarkable resilience, defying colonialism's devastating impact by remaining steadfast in their orthodox faith, deeply rooted in Arab civilisation and Islamic values. By the Almighty ﷻ's grace, they held fast to their faith.

While Islam sought to eradicate slavery and the slave trade, the colonial powers and Western nations exploited it for their own economic gain. Ironically, the slave trade inadvertently spread Islam. Wherever African Muslim slaves were traded, with them Islam went along. When their European masters oppressed them, Allah ﷻ's name spontaneously appeared on their lips. Physically shackled and chained, their conscience remained liberated, their hearts and vision illuminated by *Tawheed*.

توحید متاع است که بردار فروشند  
گل نیست که در کوچه و بازار فروشند

[**Translation** - *Tawheed* is a priceless gem for which they readily sacrifice their lives. It's not a trivial trinket sold in bustling markets].

This unwavering spirit of steadfastness not only fuelled their resilience but also illuminated a path forward, radiating an irresistible attraction to others, drawing them to the fold of Islam.

Maulana regularly traversed African nations, frequently sojourning in Mauritius, where his selfless devotion and unwavering commitment



earned him the reverence of the islanders. They embraced him as their beloved spiritual leader and his transformative impact soon resonated across the continent, notably in South Africa.

Maulana's first visit to South Africa in 1934 was part of his broader world tour. Although his stay was brief, it initiated a significant connection. Earlier, Mr Makki of Durban had spent time in Meerut, benefiting from Maulana's mentorship. He too, shared a passion to spread and serve the *Deen*. Inspired, he founded Makki Publications upon his return and invited Maulana to officially inaugurate it.

For its inauguration, Maulana proposed publishing an Islamic digest and pamphlets on key religious topics. He shared his message through Urdu talks at Durban's Jama Masjid and private functions held in Pretoria, hosted by the *Kathiawari Memon* members.

This was the period when South Africa was under rigid white government rule, with strict laws enforcing racial discrimination. Muslims in the country faced significant challenges as a minority. The lack of organised religious education made Maulana's efforts even more crucial. Unfortunately, time constraints limited Maulana's ability to address all the needs at that time.

## Mozambique

### **Faith Amidst Challenges**

Situated on Africa's southeast coast, Mozambique is endowed with vast natural resources and a pleasant climate. Historically known as Lourenço Marques, Maputo is the country's capital.



When Maulana visited Mozambique, it was under Portuguese colonial rule. The local African community that comprised of Christians and Muslims, often grappled with tribal practices and secular influences. Historically speaking, Islam had been introduced to this region through Arab traders and travellers. It enjoyed a significance presence. A grand mosque, built by *Memon* benefactors, stood as a testament. Notably, Maulana's elder brother, Hazrat Maulana Ahmad Mukhtar Siddiqi, had served as its esteemed *Khateeb*.

However, most indigenous people, including a considerable number of Muslims, lived in impoverished rural areas, plagued by poverty and hardship. Maulana focused on these marginalised communities, stirring their dormant emotions. He prayed for their resilience and perseverance, advising them to relocate to cities and establish small businesses. Additionally, he appealed to *Kathiawari Memon* traders to provide financial support and involve them in commerce.

I had the privilege of visiting a village near Maputo, where a remarkable encounter unfolded. After veering off the main road, I met a frail elderly man on a dirt path. Following the exchange of greetings, he asked about my homeland. Upon learning, that I was from India, his face radiated excitement.

"Do you know Maulana Abdul Aleem Siddiqi?" he inquired.

I affirmed, and he grasped my hand, leading me beneath a nearby tree. He began to speak in a blend of Arabic and English as he recalled how Maulana had once stood alone under this very tree, reciting Quranic verses. His voice was heard in nearby homes, drawing people – men, women and children – to gather around. Maulana then began to preach, explaining the true understanding of '*Belief in the Hereafter*.' Many



Muslims were moved to tears, seeking repentance at his hands, while numerous non-Muslims embraced Islam, taking the *Shahadah*.

تر ادا شق شوو پيداو لے مجنوں نہ خواہد شد

[Translation – You may have many lovers, but none will be the likes of *Majnu*]

## Zanzibar – 1935

### A Historic Royal Encounter

Located off the coast of East Africa, Zanzibar was a self-governed island with a Muslim-majority nation. With Arabic as its national language and a Muslim as its state ruler, Islamic Arab civilization flourished with all its peculiarities. This backdrop set the stage for Maulana's historic visit.

The Sultan of Zanzibar extended an invitation to Maulana and gave him a royal reception, marking him as the first Muslim leader and religious guide to receive such an honour. In their meeting, Maulana discussed pressing issues affecting Muslim nations, such as obstacles to Islamic propagation, the rise of Western dictatorial powers and the expansion of Qadianism in Africa. Additionally, Maulana outlined his future plans to the Sultan.

## MAURITIUS ISLAND TOUR

A decade earlier, in 1928, Maulana embarked on a transformative tour to Mauritius. This milestone was made possible by Sir Abdur Razzaq Muhammad, a prominent businessperson and the then-mayor of Port Louis, whose persistent efforts and invitations paved the way for Maulana's visit. The tour had a powerful impact, bringing spiritual renewal and awakening to the island.



Maulana returned to Mauritius in 1938/39, arriving in Port Louis via Colombo by ship. He delivered enlightening talks in villages and towns, inspiring thousands to repent and benefit from *Bai'ah* (allegiance to a Sufi order) and discourses.

His timely intervention countered the rising *Qadiani Fitna*, which had bewildered many unsuspecting Muslims. Maulana's wise and mystical talks effectively eradicated the roots of this misguided sect, safeguarding the faith of the masses.

A grand function on *Tawheed of Allah* was held at Peer Muhammad's bungalow, attracting both the general masses and dignitaries. Mr Alfred Gill, K.C. Francis, President of the Town Area Board, chaired the English-language program. Western attendees lauded Maulana's address for its unparalleled clarification of the true concept of monotheism, leaving no room for doubt or refutation.

Maulana's vast knowledge, devotion and love resonated across Mauritius. He tailored his talks to suit audience's unique needs, tastes and intellectual levels. When addressing villages with Indian diaspora, he has even delivered *Islahi* (reformatory) talks in Bhojpuri. Notably, special emphasis was placed on women's empowerment.

## Second Visit to Mauritius – 1931

### **Maulana's Mauritian Milestones**

On September 26th, 1931, Maulana arrived from Indonesia. He soon found himself representing a delegation of Muslim businessmen and national leaders, meeting with the financial commissioner to tackle a pressing national concern. Maulana conveyed the matter to the



government with such sagacious tact and diplomacy that it yielded a significant breakthrough. Subsequently, when a Muslim orphanage was established, it received substantial financial support from the government—a remarkable achievement for the Muslim community.

Following this achievement, Maulana undertook a series of *Tableeghi* meetings and tours, sharing spiritual guidance and inspiration with wider audiences. As Muharram approached, he delivered a series of ten daily radio broadcasts, captivating audiences throughout the first Asharah (ten days) of the month. Muslims and non-Muslims alike tuned in with enthusiasm, drawing valuable lessons from the poignant events of *Karbala*.

This visit was captured beautifully by the newspaper *Al-Faqih Amritsar* and published in its edition of Tuesday, 14th March 1933, under the headline:

*“The sun of Islam shines on the Island of Mauritius. A British shipping officer embraces Islam.”*

“With the arrival of Maulana Shah Abdul Aleem Siddiqi, a renowned scholar from Meerut, India, the island of Mauritius is witnessing an unprecedented spiritual awakening. The island has undergone systematic organisation, fostering unity among Muslims as they come together under one *Jamiat* (party). Mosques, once sparse, now teem with worshippers. Furthermore, in settlements previously devoid of worshippers and mosques, now see new mosques rising.

Even non-Muslims flock in droves to listen to Hazrat Maulana's inspiring talks, and many find guidance and embrace Islam. Notably, men and women, Hindus, and Christians have been drawn to the faith through his discourses. In January 1933, a European officer



from the Union Line Ship made an impromptu visit to the Jama Masjid in Port Louis while his ship was docked. There, he serendipitously met Maulana. A brief conversation ensued, during which Maulana presented the truth and simplicity of Islam in such a delightful manner, that the officer had no choice but to convert.”

## Third Visit to Mauritius – 1939

### Laying the Groundwork

Maulana Shah Abdul Aleem Siddiqi's third visit to Mauritius in 1939 yielded two significant accomplishments. Firstly, he successfully lobbied for the implementation and enforcement of Muslim Personal Law, specifically Shariah regulations governing Muslim marriages, divorces and inheritance. He drafted a comprehensive plan and negotiated its approval with the government.

Secondly, the Islamic law of *Awqaf* (charitable endowments) was enacted to support Muslim mosques and religious institutions.

## Last trip to Mauritius -1949

### A Legacy of Unity and Inspiration

Maulana Shah Abdul Aleem Siddiqi's final trip to Mauritius in 1949 was a remarkable journey that lasted three months, from May to August. His departure for Réunion on August 12 marked the end of a fruitful visit.

This significant journey was documented by the *Halqae e Qadriya Ishate- Islam* of England, showcasing the vibrant Islamic community in Mauritius. Islam had blossomed in Mauritius; every planted seed, now a lush green tree. It seemed as though Islam was its conqueror and Muballighe-Islam its leader.



On August 7, 1949, the HQI organised a grand farewell ceremony at the Grand Hall of Jama Masjid, attended by over 10,000 devotees and disciples. *Janab A R Mohammed Sahab* delivered the farewell speech, after which Maulana advised setting up the 'Tableegh Fund' for preaching and publishing purposes. The crowd responded enthusiastically, raising Rs. 2500 on the spot to establish the fund.

Maulana extended invitations to a diverse range of Muslim organisations and institutions, encouraging their participation. Notably, non-Muslim entities also responded with enthusiasm, demonstrating a remarkable display of unity and cooperation.

In an area predominantly inhabited by Europeans and high-ranking government officials, the Civil Commissioner hosted a ceremony to honour Maulana's outstanding national contributions and spiritual influence on the island. This prestigious event drew in esteemed attendees, including army and civil service officers, British company managers and prominent European dignitaries. They had gathered with genuine interest, eager to witness and listen to his words.

Seizing the moment, Maulana gently admonished the assembly in words, infused with Siddiqi wisdom and grace. He spoke directly to the materialist mind-set, in a language that resonated deeply, awakening their hearts and minds. Maulana spoke with sincerity:

“This life will eventually come to an end. So, remember The Giver of this life. The tribulations of this world arise from our negligence of our Creator. Don't anger Him. He will shower His mercies upon you”.

The moment of departure had arrived. On August 12, 1949, people gathered with tearful eyes and heavy hearts to bid farewell. Maulana



offered supplications, shared invaluable guidance and imparted final instructions for the betterment of this world and the hereafter. Before departing for the airport, he blessed the crowd of friends, followers and devotees with warm greetings and heartfelt *duas* (supplications).

رشته در گردنم افکنده دوست می برد هر جا که خاطر خواه اوست

[**Translation** - A delicate thread binds me to your will, my friend; you lead me as you please.]

## Beauty in Speech

### Effective Communication

Maulana effectively maximised his exceptional oratory talents to excel in Dawah and propagation. This single skill, enabled him to accomplish the work of an entire team, making it his most effective tool. While others might have exploited this divine gift for personal fame, Maulana selflessly employed it to spread the teachings of Islam. Official records confirm his proficiency in Persian, Arabic, English and Urdu, with proof that he had formally studied these languages.

**Persian** - A testament to his mastery of Persian oration comes from Maulana Muhammad Athar Naeemi, a teacher at Jamia Naeemia Karachi and son of Mufti Muhammad Umar Naeemi Muradabadi (may Allah have mercy on him). In his thesis, Maulana Athar Naeemi shares a revealing anecdote:

“During a visit to Karachi, a function was held in Maulana's honour at Aram Bagh, where he delivered an impromptu speech in Persian with remarkable fluency, rivalling that of a native speaker”.



**Arabic** - Maulana's proficiency in Arabic was evident in his own writings and acknowledged by Arab scholars. He often incorporated Arabic excerpts in his posts, demonstrating his proficiency.

**English**- Furthermore, Maulana's oratory skills in English earned widespread acclaim, notably recognised by Dr Yasien Mohamed, a distinguished Professor of Arabic and Islamic Philosophy at the University of Western Cape, South Africa. Dr Mohamed compiled a comprehensive 145-page book, 'The Roving Ambassador of Peace,' featuring Maulana's English lectures. He remarks:

“Maulana never delivers speeches with notes prepared beforehand; instead, he draws evidence from the Qur'an and Hadith. He avoids impulsiveness and loudness. Far from artificiality and arrogance, he speaks Standard English, with a unique, personal flair that does not imitate anyone.

His delivery is characterised by voice fluctuations that are relevant to the subject. Despite being emotional, his body movements are subtle, and his focus remain on touching the heart and soul. The audience never becomes a victim of boredom. Notably, Maulana does not mock anyone. He critiques and satirises with sincerity and sobriety, fostering self-reflection without provoking resentment, tapping the conscience”.

**Urdu** - The same is true of his Urdu speeches, which I have had the privilege of listening to, through audio cassettes; they are absolutely captivating, leaving one yearning to hear them repeatedly.

His English speeches, transcribed from audio cassettes, have been published by two institutions in South Africa, earning recognition and appreciation from scholars as well as the general public. Notably,



another second collection, '*Thy Mention of Islam*,' was published in two volumes by Raza Academy of Durban.

Although these preserved sermons provide invaluable insight into Maulana's remarkable oratory legacy, they represent only a fraction, as number of those that weren't recorded is vast.

Maulana's Urdu speeches frequently incorporated quotes and references from Maulana Rumi's timeless *Mathnavi* and the soul-stirring *Naats* of A'la Hazrat Imam Ahmad Raza Khan. Occasionally, he recited his own poetic compositions or those of his father, Maulana Abdul Hakeem Josh, with passion and fervour, transforming the entire atmosphere. Love and *Noor* (divine light) would envelop the gathering, transcending the audience to a state of spiritual awe.

Steeped in ardent love for the Prophet Muhammad ﷺ, Maulana's words had a lasting impact, purifying hearts and transporting listeners to a realm of spiritual ecstasy and deep devotion.

## Audio Recordings of Lectures

### Echoes of Wisdom

Due to the limited recording facilities of his era, we are deprived of many of Maulana's invaluable academic gems. However, during Maulana's 1952 visit to South Africa, a devoted disciple, the late Haji Ibraheem Nāz Muhammad—a trader from the *Memon* community—utilised an archaic yet rare recording method involving wire to capture his Urdu and English speeches. These recordings were later transferred to tape cassettes, making them widely available. Below is an excerpt from one of his Urdu speeches, preserved on cassette:



"There is a fundamental principle that divides humanity; remember this principle. What is it? It is the individual who asserts, 'I will live my life as I please, knowing what's best for me.' Consider this divide within humanity. I have no obligation to anyone, no connection, no accountability. I am my own master, free to: live life on my terms, eat, wear, laugh and befriend whoever I choose, make enemies if I desire. I create my own laws and follow them. As human beings, we have the right to self-governance, to make our own laws and live by them. No external authority has dominion over us; we answer to none."

This speech, delivered at Durban's Jama Masjid amidst the city's vibrant cultural diversity, addressed the critical topic, *"The Rank of Humanity."* It came at a pivotal moment, as South Africa struggled under the oppressive weight of apartheid. Maulana's lectures delivered an uncompromising rebuke of racial segregation and discrimination, unequivocally declaring such laws to be both un-Islamic and inhumane.

## South Africa

***".....IF YOU HELP ALLAH, HE ﷻ WILL HELP YOU..."***

South Africa, the most prosperous country in the region of Southern Africa, boasted abundant natural and mineral resources. This made it a prime target for European colonizers, who clashed over control, creating instability for the indigenous black South Africans. Despite being the majority, they faced poverty, educational disparities and exclusion, forced to live in rural areas and adhered to traditional tribal customs. Amidst this unrest, Maulana visited South Africa in 1952, after completing his world tour.



He focused his full attention on pressing religious, political and social issues. Maulana's foresight had gauged the future prospects of this place. Reorganising the Muslim community, he stressed the importance of prioritising religious education and advocated for better treatment of black Africans. In a thought-provoking speech, he addressed Muslims of Indian descent, issuing a stern warning about their responsibility in promoting social justice. He said:

"You employ Africans, having them work in your shops and homes, assigning them menial tasks like washing clothes and dishes. However, had you taught them the principles of Islam, the Islamic way of *Ghusl* (bath) and *Wudhu* (ablution), treated them with equality, alleviated their pain and suffering, they would have undoubtedly become your brothers and friends, embracing Islam. Remember, helping the oppressed attracts Allah ﷻ's mercy."

- [The gist of a speech delivered in Pretoria]

Now that the country has gained freedom, people reflect on Maulana's words with regret, acknowledging that, if they had heeded his advice, Islam might have had a greater presence in the country.

During his stay, he primarily focused on major cities like Durban, Pretoria and Cape Town. Periodically, he also visited nearby cities, such as Pietermaritzburg, Ladysmith and Newcastle, spreading guidance and enlightenment wherever he went.

Maulana's six-month sojourn in South Africa yielded remarkable results. Thousands of misguided individuals found guidance, and those estranged from Islam drew closer to the faith. Although enemies of Islam didn't fully reconcile, their hostility diminished. Below are some notable achievements from Maulana's final trip:



### **A. Launch of "The Muslim Digest"**

Maulana launched the English monthly magazine, '**The Muslim Digest**', under the editorship of his trusted student Mr Muhammad Makki - an English-language journalist renowned for his dedication to propagating Islam. This publication served as a platform for Maulana's teachings and documented the activities of his establishments, effectively promoting Islam amidst opposition. Each issue proudly bore Maulana's name as the founder on its cover page. A special edition, '**Ramadan Annual**' edition was published during Ramadan, retaining its historical significance even after Maulana's passing. The Makki Publication successfully circulated throughout Europe, America and Africa for nearly seven decades until its cessation in 1999; three years prior to Mr. Makki's passing in January 2003.

### **B. Integration of Islamic Studies in Public Schools.**

Maulana successfully lobbied the Minister of Education to integrate Islamic studies into Muslim-majority government schools. The curriculum was drafted, presented and approved with the assistance of Abu Sulaiman, Qasim Uthman Ali and Mr Makki, the editor of 'Muslim Digest'. This historic achievement continues to benefit Muslims to this day. Whenever the history of significant Islamic developments in South Africa is written, Maulana's initiatives ensures his legacy remains indelibly etched.

## **Cape Town - A Kingdom of Love**

### **Ambassador of Mustafa ﷺ in Cape Town**

Cape Town, known as "The Mother City" and South Africa's oldest city, lies at the historic confluence of two oceans. On Sunday, October 12, 1952, Maulana arrived at Cape Town International Airport, where the



Muslim community had prepared a majestic and historic reception. The English newspaper, "Cape Times", reported the event with its headline:

*'First Memorable Reception of a Religious Guest'.*

To ensure a warm and dignified welcome, a reception committee was formed headed by its chairman Imam Ismail Taliep as its chairman. Councillor Sallie Dollie of the Cape Town City Council and social worker Sayyed Abdel Kader spearheaded the planning efforts. This reception was unprecedented in Cape Town's history.

A vibrant procession, featuring young men marching in rows with drums, flags and trumpets, escorted Maulana from the airport to his residence. The air resonated with the reverberating sounds of *Durood-o-Salam* creating a spectacular sight.

Outside the airport, the procession proceeded at a leisurely pace. Maulana rode in an open car alongside Mr Sayyed Mansoor Riffaee, as commoners and dignitaries lined the road, gazing at their spiritual leader in reverence. The procession proceeded along Voortrekker road and Marine Drive to the foot of Adderley Street, where Maulana was escorted into a majestic six-horse-drawn carriage.

As the caravan made its way to 'Grand Parade', people thronged buildings and balconies, cheering and welcoming their spiritual guide with devotion. Maulana's face radiated *noor* (spiritual light), framed by his deep brown turban and grey beard, mesmerising the onlookers. Upon arrival, Maulana was greeted with a guard of honour.

The revered commander of Islamic spiritual forces stood poised, exchanging greetings and salutations with the Muslim crowd. His face radiated determination, courage and triumphant grace. Stepping onto



the platform, overcome with emotions, Maulana addressed the crowd in his signature tone. He began:

"I have come to the shores of South Africa to serve all mankind, irrespective of their colour - white, black, yellow or brown, because all are equal in God's government."

Expressing his heartfelt gratitude, Maulana continued:

**"I feel that the people of Cape Town did not welcome me as Abdul Aleem Siddiqui in my personal capacity, but as an ambassador of the Holy Prophet ﷺ, and for the enthusiasm you have shown in welcoming me, Lord Almighty alone will recompense you because you are actually respecting the Government of Allah ﷻ, whose humble servant I am."**

The crowd cheered unequivocally, boldly expressing their love for the Holy Prophet ﷺ. Addressing a common misconception that Islam had spread at the point of the sword, Maulana then said:

"Islam was never spread at the point of the sword, History tells us that Muslims ruled India for well over 700 years. Had they used the sword, there would not have been a single non-Muslim left on the continent. On the contrary, India remains a Muslim minority country even today. In the past, if Muslims have raised the sword, it was only to exercise their right to religion or in defence of their life, property and honour."

Maulana concluded with supplications and expressed his vote of thanks and appreciation to all, marking the end of the reception.

Following a grand Meelad-un-Nabi celebration, Capetonians hosted a farewell program in Maulana's honour. Overcome with gratitude, he



thanked the audience with arms outstretched. His voice trembled with emotions as he addressed the gathering:

"Your Meelad-un-Nabi celebrations have been accepted in the court of the Holy Prophet ﷺ. This has attracted mercies and blessings from Madina upon you."

Mr Moosa Hassim of Kloof Street warmly hosted Maulana during his stay in Cape Town.

## Port Elizabeth

### A Beacon of Hope

Following the warm reception in Cape Town, Maulana's visit to Port Elizabeth was highly anticipated, not only across South Africa but also in neighbouring African nations. Port Elizabeth, a small industrial city in the Eastern Cape Province, is home to a substantial Malay community. This diverse group consists of working-class individuals, encompassing Muslims, non-Muslims and new Muslims, all deeply devoted to him. They eagerly awaited his visit.

Upon their invitation, Maulana arrived in Port Elizabeth, rekindling hope to the impoverished, labourers and new Muslims. His presence revitalized their spirits, fostering a sense of godliness and aversion to evil.

At a welcoming function, the Deputy Mayor acknowledged Maulana's invaluable contributions, recognizing his role as a unifying force in times of global conflict and hostility. He expressed his gratitude, stating,

"We are facing an atmosphere of hostility and war in the world at the moment. To protect humanity, Maulana is working as a force"



Maulana's visit to South Africa was at a pivotal moment, coming after his extensive two-and-a-half-year world tour that began in Karachi on October 1, 1948, and concluded in May 1951. The world was still reeling from the aftermath of World War II and Maulana arrived here as a messiah, distributing much-needed solace to grieving hearts, inspiring unity, compassion, resilience and spiritual wealth across cities, villages, and settlements to those affected.

## Ladysmith

### Honouring a Visionary

On January 12, 1953, Ladysmith played host to a momentous occasion, honouring Maulana's ground-breaking Tableeghi World Tour. This grand function celebrated his exemplary achievements in disseminating Islam's message of peace, unity and reconciliation. Non-Muslims too showed significant interest, attending with families to catch a glimpse of Maulana.

The Chief Magistrate of Eastern Natal and the Mayor of Ladysmith commended Maulana for his remarkable world tour and valuable contributions to global peace. Mr MN Khan echoed these sentiments in his introductory speech, highlighting Maulana's establishment of the **Inter-Religious Rabta committee** based in Singapore, Malaya, and Malaysia. Praising Maulana's noble accomplishment, Mr Khan aptly described this achievement as "a great need of the era."

Another great accomplishment among Maulana's notable achievements were his efforts to counter atheism and communism by cautioning Christian leaders and preachers globally.



Furthermore, driven by a commitment to alleviate sufferings of the humanity, Maulana is the founder of shelter homes, orphanages and widows' homes at various locations across the globe. Additionally, plans were underway to establish a separate hospital for Muslim women.

Mr Khan elaborated that it was these remarkable services that earned Maulana the esteemed title, "***Roving Ambassador of Peace.***" He concluded with a heartfelt supplication for his long life and good health. This lecture was recorded.

During his stay in Ladysmith, Maulana was graciously hosted by Dr A.H. Sadar.

## Durban Farewell

### A Lasting Impression

Capetonians had already bid an emotional farewell to their spiritual guide, following their grand *Meelad-un-Nabi* celebration. Now, as Durban hosted farewell programs for Maulana, the city echoed with sentiments of gratitude and nostalgia. The thought of parting with him filled hearts with sadness. Eager to cherish every moment, people flocked to seek blessings through close association with him.

This was Maulana's first six-month dedication to South Africa. During his stay, he offered invaluable guidance. Drafted a practical plan for a bright future of Islam and Muslims. He made some predictions too. As time passed, his predictions remarkably proved accurate. Some astute observers sensed that this could be Maulana's final visit.

Durban's farewell ceremony began with a heartfelt vote of thanks. Maulana responded with wise counsel to Muslims and non-Muslims



who had gathered seeking spiritual blessings. Maulana's words were imbued with wisdom as he urged:

"Rise early, bathe and don clean attire. Beseech your Lord to guide you on the righteous path."

To the Muslims present, Maulana stressed them to be punctual with the five daily prayers. His parting message to all was:

"Unlike national leaders who say, move forward, I implore you to return to God, reclaim your original faith and follow the noble predecessors. This path leads to true success."

دوڑ پیچھے کی طرف اے گردش ایام تو [Translation – Reverse thy course, O passing days!]

Maulana made a heartfelt request:

"Convey this message of the Qur'an to the troubled world and keep doing this again and yet again, for, *"Indeed, in the remembrance of Allah ﷻ do hearts find peace."*

With a sense of nearing his life's end, he humbly added;

"I'm an old man now, and my life's work is done. Please supplicate for me, and when my final hour approaches, I wish Allah ﷻ will take me to Madina Munawwarah, honouring me with burial in the city of the Holy Prophet ﷺ."

The attendees responded with a resounding "Aameen", many overcome with tears. This farewell gathering took place in Durban's Avalon Hall on Sunday, January 11, 1953. Maulana then departed from Johannesburg on January 23, 1953, travelling via Mauritius back to his homeland.



The January issue of The Muslim Digest featured an editorial, "Allah be with him." Alongside praising Maulana's personality and services, it also shared an inspiring incident that took place in Durban. We are reproducing here for our readers' interest and to serve as a valuable lesson in combating the pervasive greed of our times.

"During his six-month visit, Maulana did not receive any *Nazrana* or gifts. A few days before his departure, a Durban businessperson gifted Maulana the amount of £250. Hazrat accepted it and then returned it to him, remarking, 'Deposit it in the Abdul Aleem Sabir Scholarship Fund.'" - Muslim Digest, January 1953 issue, Page 3

This is just one incident we know of, revealing the great character of Muballighe-Islam. One wonders how many other such examples have not reached us. There are no records available of them, nor are there any narrators present now to relate them. Salute the nobility of his character, again and again.

Observe how this nobility shone through in his dynamic personality, captivating voice, and above all, in his wise counsel, which were so impactful that an entire generation embraced them and adhered to them. A personal testimony from my elder brother, Allamah Shameem Ashraf Azhari of Mauritius, illustrates this:

"I've not seen a place like Mauritius, where Muslims prioritise their morning routine. This is the blessing of Muballighe-Islam's final admonition: '*Rise early in the morning...*' He won hearts, influencing both the masses and nobles. To this day, people name their children **Abdul Aleem** in affection."

Maulana's legacy lives on in South Africa too. Institutions such as **Abdul Aleem Siddiqi** Masjid, **Abdul Aleem** House, **Siddiqi** Manzil, and **Siddiqi**



Masjid stand as testaments to his impact. **Darul-Uloom Aleemiya Razwiyyah**, the Ahlus Sunnah's first Darul-ul-Uloom in Durban, also bears his name. We have a street in Durban, **Meerut Road**, named after his birthplace. These tributes reflect deep appreciation and influence of Maulana's life and teachings.

## In the Embrace of the Beloved ﷺ

After migrating to Pakistan, Maulana lived a simple life in a rented, humble abode. According to Maulana Zafar Ali Nu'mani, "Whenever we discussed buying a house, Maulana would evade the topic."

Towards the end of his life, in Madina Taibah, he purchased a modest home solely to be counted among the 'citizens of Madina.' His heart's desire was to be buried in **Jannatul Baqee Shareef**. In one of his poetic verses, he expressed:

علیم خستہ تنگ آ گیا ہے در دھجراں سے  
الہی کب وہ دن آئے کہ مہمان محمد ہو

[**Translation**- Aleem is tormented by the anguish of separation; O Lord, when will I be a guest of Muhammad ﷺ?]

Allah تعالیٰ تبارک granted his wish. After a brief illness, Maulana passed away in Madinatul Munawwarah on August 22, 1954 (22 Dhul-Hijjah). As he took his last breath, the Gumbade-Khadra (the green dome) was before his eyes, leaving an eternal imprint on his soul.

***"Surely, to Allah ﷻ we belong, and verily to Him is our return."***

من از عالم ترا تنها گزیدم  
رواداری که من تنها نشینم

[**Translation** – In this vast world, I've chosen only You; Bestow Your gentle grace upon me, in my solitude]



# GLOSSARY

**Indochina** - French Indochina in the 1940s comprised of five protectorates: Cambodia, Laos, Tonkin, Annam, and Cochinchina. The latter three made up Vietnam

**Annam** - former kingdom and French protectorate along French Indochina's east coast; now part of Vietnam

**Singapore** — after being expelled from Malaysia, Singapore gained independence as the 'Republic of Singapore' on August 9, 1965

**Ahle** – People/ Family /Community

**Aalim** – Scholar

**Alaihir Rahmah** – May Allah have mercy upon him

**Da’ee** – Preacher/Caller

**Dawah** – Propagation

**Deen** – Religion

**Hazrat** –Sir (a respectful title)

**Ilm** – Knowledge

**Iman** – Belief / Faith

**Jalsah** – Assembly/ Gathering

**Jamaat** – Group/Party

**Kalaam** – Literary work

**Muballigh** – Preacher

**Mustafa** - ‘Chosen one’ referring to Prophet Muhammad ﷺ

**Mathnawi** - Extensive spiritual poetry

**Naat** – Poetry in praise of Prophet Muhammad ﷺ

**Safeer**– Ambassador /Envoy

**Saltanat** – Sultanate /Kingdom

**Shahadah** – Declaration of faith

**Sultan** – King /Ruler

**Tawheed** -The indivisible oneness concept of monotheism in Islam

**Tableegh** – Conveying the Divine message/Propagation





His Eminence, Allamah Shah Abdul Aleem Siddiqi Qadiri Razawi (1892-1954), a distinguished Khalifa of A'la Hazrat Imam Ahmad Raza Khan, was a visionary leader who served humanity globally for nearly four decades, propagating Islam and Sufi traditions. He earned titles such as, "The Roving Ambassador of Peace", "Muballighe-Islam", and "Safeere-Islam".

In his book, 'Saltanate Mustafa ﷺ ka Safeer', Mufti Naseem Ashraf Habibi chronicles Muballighe Islam's remarkable global services, with a focus on his pioneering work in Southern Africa. As an Islamic scholar himself, who served in the region for decades, Mufti Sahab's knowledge, insights, personal interest and association with the Aleemi families render his account uniquely authoritative.

This translation humbly aims to share Mufti Sahab's Urdu work with a broader English speaking audience, honouring the legacy of this extraordinary Muballigh of Islam.

